sider, that we have a brother's heart "beating for us upon the . throne of glory.

As in water face answereth to face, so the heart of man to man. There is a universal sympathy between the members of the human family—there is a universal language which finds a response in every man's bosom. The cry of distress on the part of one man awakens compassion in the breast of every other man. Let a person indicate that he is in trouble, and numbers will crowd around him with eager curiosity and intense emotion. The language of feeling and sentiment will ever stir up corresponding feeling and sentiment. The orator and poet exercise such power over mankind, because they address these essential feelings of humanity. While our hearts are naturally drawn, by certain sentiments and sympathies, to every other man, there are certain men, or classes of men, towards whom our hearts are attracted with greater force, as, for instance, towards all whose sensibilities are quick, and whose heart is tender. And if these persons have themselves been in trouble, if their heart has been melted and softened by the dispensations of God pressing heavily upon them, our feelings turn towards them in yet stronger confidence. Disposed at all times to love such, our hearts are especially turned towards them when we ourselves are in trouble. Whoever may feel for us, we are sure *they* will feel for us, and we pour our complaints into their ears in the assurance of receiving attention and sympathy.

Now, this principle has a powerful influence in drawing the hearts of Christians so closely to their Saviour. The tenderness and sensibility of his human nature, as well as the holy love of his Divine nature, are brought before us in almost every incident of his life. We recollect how he fed the hungry and healed all manner of diseases ; how he restored the young man, whose dead body was being carried out of the gates of the city

of Nain, to the embraces of bis mother; how he wept over the grave of Lazarus and the impending destruction of Jerusalem, —and we run to him as to one who feels for us under all our trials. We remember how he himself was acquainted with grief, in its multiplied and diversified forms, in body and in spirit, inflicted by man and God; how he was often an hungered, without a home, or where to lay his head; how the tongue of calumny was raised against him., and the finger of